Saving-Beliefe:
OR,
THE READY AND RIGHT WAY
to Beleeve and be Saved.

Wherein is the * Myſterie of Faith laid open: [* 1 *Tim.* 3. 9.]

By *Timothy Rogers*, Miniſter of the Goſpel (twixt *Eſſex* and *Suffolke*) in *Sudbury*.

Mark 5. 36. *Be not afraid, only beleeve.*
Luke 7. 50.
Thy Faith hath ſaved thee, goe in peace.

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TO THE
Right Worſhipfull
Mr JOHN EDEN
OF
Ballindon Hall in *Eſſex*
Eſquire, my godly
Patrone.

Right Worſhipfull,

HAVING *this ſmall Treatiſe lying dead by me, or at leaſt aſleep; and being provoked to give it more roome and ſome breath, that*

it might be awakened by the Preſſe and Printers hand to come to light; I could not bethinke my ſelfe to make Dedication of it (as the uſe is) to any one more fitly then your ſelfe, and that for theſe reaſons: Firſt, you have been a good Diſciple in the ſchoole of Piety from your very nonage, and education by that pious Lady your ancient Mother (whom I much honour) with the reſt of that vertuous brood, ſome of whom it was my lot to ſeale up in their ſepulchres, beſides ſome of your owne. Secondly, you have been a conſtant hearer of theſe and other my Collations

tions when you have been in these parts. Thirdly, you are my loving Patrone, by whose meanes and instigation, according to the desire of the Congregation, I was (some yeares since) brought to this place. Fourthly, I therefore am peculiarly ingaged unto you, and love not to live or dye wholly in debt, (I look to lay downe my tabernacle daily) accept, I pray, this small Testimony of Gratitude: I must say as Peter, *Act.3.6. Silver and gold have I not, but such as I have give I you, a little plaine fruit of my owne grafting, I therefore dedi-*

cate it unto your selfe, and by you to my well-affected friends, my constant, conscionable, and profitable hearers: (Never more need of Faith and living by it, then in this terrible tempest) the blessing of the Lord goe with it.

Yours faithfully obliged
in the Lord,

Timothy Rogers.

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SAVING-BELIEF:

OR,

The Ready and Right way to beleeve and be saved.

CHAP I.

What it is; and the Definition of it explained.

THat every one must beleeve that would be saved, is a truth out of question, confessed by all that professe *Christ*; but yet every kind of Beleeving is not saving, *for the*

Generall and common faith

Devills beleeve, Iam 2.19. and *Simon Magus beleeved* Acts. 8. 13. *and was baptized*, and yet St *Peter* saith, he was *in the gall of bitternes and bond of iniquity*: now then what kind of Beliefe it is that will save, and that onely, this *Treatise* shewes; not therefore to meddle with *historicall temporarie or miraculous faith*, which are not saving.

Saving beliefe. The definition of it.

What is true saving *Beliefe*?

A right applying of *Christ* to ones selfe: *viz.* by an hearty accepting of him, and a true perswasi-

on

on of our Soules wellfare by him.

1 For better underſtanding whereof. 1 I ſay it's *an applying of Chriſt*, for as Manna did no good unleſſe it were fetcht home, and fed upon, nor Phyſick doth good without applying, no more doth *Chriſt* unleſſe he be applyed to the ſoule.

2 It's an applying *to ones ſelfe*, for to apply *Chriſt* to another, as when you are perſwaded of ſuch a ones Salvation by him, will no more ſave thy ſoule then another

bodies feeding will nourish thee, or preserve thy life.

3 It's *a right applying*, for if it be wrong, it saves not.

Q. How may one know, whether it be a right applying of *Christ*?

A. If it set an impression of the likeneſſe of *Christ* on the ſoule, ſo as *Christ* is (*a*) formed in it, and it becomes like unto him in holyneſſe and true righteouſneſſe; as a ſeale being rightly ſet and applyed to the wax leaves the right print of it ſelfe, behind it.

a Gal. 4. 19.

2 If it apply not a bare *Christ*, but *Christ* with his benefits, and one of them, as well as another; holineſſe and mortification, *Rom. 6. 4.* as well as pardon of ſinnes and mercy.

3 If it make us let goe our hould of ſinne: as a full hand muſt firſt open and let goe what is in it, before it can take hould of a better thing.

And this is the definition of true faith; but I further add for Explanation, [*by an hearty accepting of him and a true perſwaſion of our ſoules welfare*

by him] becauſe an hearty and unfained accepting of *Chriſt* is the true conception of faith, and a true perſwaſion is the birth of it, as ſhall be further ſhewed. *Chap.* 5.

I ſay alſo a true perſwaſion, for in a Temporarie Hypocrite is found a particular perſwaſion or applying to himſelfe, but it's not true.

Q. Is not true beleeving a reſting upon *Chriſt*?

A. Yes; for a perſwaſion includes a reſting on him; and a reſting on him, implyes ſome (at leaſt implicite) perſwaſion.

CHAP. 2.

How it is called and the working cauſes thereof.

SAving beliefe, to difference it from that beleeving that will not ſave, is called by peculiar names, ſetting out the dignity of it, as *faith of Gods elect.* Tit. 1. 1. *the faith of Saints.* Rev. 13. 10. *the faith of Jeſus.* Rev. 14. 12. *moſt holy faith.* Iude. 20. *worke of faith with power.* 2 Theſſ. 1. 11. *faith unfained.* 1. Tim. 1. 5. *Precious faith.* 2. Pet. 1. 1. No other faith can be properly ſo called.

The

The working causes thereof are either principall or instrumentall: the principall is God himselfe. *Faith of the operation of God.* Col. 2. 12. and therefore the blessed work of *Father, Son and Holy Ghost.*

Loe how goodly a thing it is, as a rare peece of a famous Artist.

The instrumentall causes are Gods Ministers with the word preached in their mouthes; *Faith cometh by hearing, and hearing by the word of God.* Rom. 10. 17. *and how shall they heare without a Preacher?*

Preacher. verse. 14. for though God could work faith in men wihout this, yet he will not ; as he could, if it pleased him, preserve our life without food, but we doe not therefore expect, hee will doe it, and so refuse our food, because he can do it, but rather consider what he will doe.

There are two parts of Gods Word, *Lawe and Gospell*, they both conduce to the work of faith, and goe to the making up of saving beliefe; the Law begins the worke, the Gospell finisheth it : the Law

makes way for *Christ* (and therefore is called *our schoolemaster to bring us to Christ*. Gal. 3. 24.) the Gospell brings him into the soule, and brings the soule into saving acquaintance with him.

Q. May not one beleeve rightly without the working of the Law first?

A. No: 1. Because no part of Gods Word is in vaine, but serves to speciall use to bring men to salvation.

2. This were to have the work finished before it be begun, for the Law begins the work, *and*

Christ

Christ is the end of the law. Rom. 10.4.

3. They that beleeve by the *Gospell* without the working of the Law first doe but as one that is full fed, having a dainty morsell offered him, takes it indeed, but layes it by: or puts it in his pocket, not receiving it into the Stomack to nouriſh him.

Chap. 3.

How the Law workes towards the bringing us to beleeve.

1. The Law firſt enlightens us, and makes

makes us see our misery. *Rom.* 3. 20.

2. It wounds us, and makes us feelingly affected with our misery, and therefore is said to slay us. *Rom.* 7. 9, 11. by both these it is said to humble us.

Q. Must one needs be wounded and humbled, distressed in soule for his sinne and misery?

A. Yes; there cannot be healing before there be a wound, nor a cure wrought till the patient be willing to put himselfe into the Phisitions hands to use his skill; he cannot be willing till he see and

and feele his danger of death; To ſee our miſery is to be loſt in our ſelves; to feele it is to be ſick, *Chriſt* came to ſeeke and ſave them that are loſt. *Luke.* 19. 10. and to be a phyſitian to thoſe that are ſick (of their ſins) *Mark.* 2. 17. and to heale the broken hearted, and bruiſed ones. *Luke.* 4. 18. and none els.

2. Moreover it is a condition which God requireth, *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* Iam. 4. 10. and *verſe.* 9. *Be afflicted and mourne and weepe,* &c.

3. It

3. It is the way to have a pardon, as a condemned ſubject or leud child muſt firſt humble themſelves before they be taken to favour.

4. It makes us willing, that *Chriſt* ſhould take us up and beare us, or doe any thing with us, as *Saul*. *Acts. 9. 6. Lord what wilt thou have me to doe?* As a wearied Traveller ready to ſinke under his burden is willing and thankefull to be taken up and carried, whereas a freſh and luſty Gentleman, that walkes upon his pleaſure, ſcornes to be carried on a porters back,

back, therefore of necessity we must be first humbled before there can be any good done on us, for beleeving to Salvation.

The law (I say) by inlightning and wounding the soule is said to humble us, of which legall humiliation, are divers steps and degrees; for the law makes us see, and certainly beleeve.

1. That we are unbeleevers; for none will seeke after beleeving, that thinkes he hath it already.

2. Our wofull case and danger therfore; *for he*

he that beleeveth not shall be damned. Mark. 16. 16. yea is condemned already. *Iohn.* 3. 18.

3. That we are nothing but sinne and vilenesse. *Tit.* 1. 15, 16. all we have, or ever have done, being without faith; and therefore no better then * matter of damnation displeasing God. *Heb.* 11. 6.

Splendida peccata.

4. It makes us abhorre, and loath our selves therfore. *Ezek.* 20. 43.

5. Bitterly to lament for our lost miserable soule, as *Zach.* 12. 10.

6. To be weary of our sinnes

sinnes (and therefore would be ridd of them) and weary of our selves, and therefore cannot indure in that estate wherein we are. *Math.* 11. 28. *You that are weary come to me,* saith Christ.

7. To be willing to forgoe our sinnes, and doe any thing, God shall bid us. *Acts.* 9. 6. yet not out of true hatred of sin, or love to God (that the law workes not) but out of meere terrour and feare of hell.

8. To despaire of our selves, or as touching any hope *that may be in our selves*

*Homil. Falling from God First part.

ſelves or any poſſibility to helpe our ſelves, but that all we can doe rather increaſeth Gods wrath, againſt us, being ſtill without faith.

But note that this deſpairing of our ſelves is not the deſpairing of the grace of God; which faith comming in upon it, prevents, and keepes all thoſe from, in whom it ſucceedeth; for the Law now hath brought the ſoule to the mouth of the gulfe of deſpaire ready to be ſwallowed up; but here comes in faith in his proper place to doe the ſoule good in all

all such as attaine it, who els would wholy despaire as *Iudas*.

1. *Ob*. You named in the 4. and 7. places an abhorring our selves for our sinnes and a willingnes to forgoe them *&c*. how may these be before faith?

Answ. There is a kind of abhorring of our selves and our sinnes and a willingnes to be rid of them before faith wrought, but not out of love to God or hatred of sinne, as it is sinne and unrighteousnes contrary to the pure nature of God, but as it is our torment; as a rare delicious

ous confection that exceedingly delighteth the taſt, yet hath a malignant quality, and being eaten, torments extreamely and burnes the bowells, the party tormented therewith, abhorres to ſee, or thinke of it, and cryes away with it, fling it into the fire, and yet it it as pleaſant to his taſt as it was before: and as it was with *Iudas* his thirty peeces when his conſcience was tormented.

2 *Ob.* You ſpeake of ſeeing and feeling our miſery, muſt there needs be both theſe, will not ſeeing

ing alone serve turne?
Answ. No. Our seeing of our soules misery, is the Lawes inlightning us; Our feeling it, is the wound it gives us, as *Peters* hearers were pricked in their hearts *Acts.* 2. 37. Many onely seeing their misery, but their hearts not wounded with a sense of it, go on still in their naturall state, and come not to the honour to be true beleevers in *Christ*; as one may see his dangerous soare and Vlcer hazarding his life, and the Chirurgion comming to him with his lancing knife,

knife, but yet unleſſe he indure the launcing, and feele the ſmart, he cannot be cured.

Thus the Law having done its part in humbling the ſoule both by inlightning and wounding it in thoſe eight particulars aforementioned, next comes in the * Goſpell to doe its part.

* Eph. 1. 13.

Chap. 4.

How the Goſpell workes to the bringing us to beleeve ſavingly in Chriſt.

THe working of the Goſpell in this humbled ſoule conſiſteth in eight

eight things also for the bringing forth of faith in him.

1. It inlightens him, to see two things.

First that God of his meere good will and mercy to miserable lost sinners hath provided them a sufficient meanes, *viz. Christ* whereby to be saved and delivered * from his eternall wrath. *Iohn.* 3. 17. 1 *Iohn.* 2. 2. not excluding any that will accept of it. *Revel.* 22. 17. upon Gods termes, and in his order; that is by being first humbled and so made capeable thereof.

* 1 *Thes.* 5. 9.

Secondly.

Secondly. That God is as willing to ſhew him mercy as any other *Ioh.* 3. 16. yea will doe it, and ſave him by this meanes, *Chriſt*; if he will but truſt God, on his word, and beleeve this his goodwill to him; and that he hath provided this meanes for him, ſo that if he be not ſaved, it is becauſe he would not truſt God, but thinkes that God meanes not ſo well to him, as he ſpeakes. *Iohn.* 3. 16. *That whoſoever beleeveth in him ſhall not periſh.*

Thus the doctrine of the Goſpell inlightning the

the *humbled sinner*, is as a voice that comes from the Holy One, saying, Heare thou poore Soule & hearken unto me, now thou canst doe nothing for thy selfe, see what God is willing to doe for thee: hereupon followes.

2. Admiration, wherewith he is so rapt, as that it is with him, as it was with the Church, upon their so strange Returne out of Captivitie, they *were like them that dreame*. Psal. 126. 1. He wonders much at this a thing so admirable, that God should offer a Remedie (and that such an

one) to man so great a sinner, whereas not one of the Angels that sinned ever had such a favour offered them, though there be millions of them, this (I say) is wonderfull to him, though as yet, he beleeves not this Remedie to himselfe, but understands a possibilitie wherin he may be included; as to a miserable captive, the news of a release for some of the Company is admirable to him, upon the generall intelligence, though as yet he know not whether he be one of them.

3. Conviction, the Gospel

ſpel holds him to it, whereas he goes about to put it from himſelfe: O thinks he, this is good indeed, but too good for me; that is not for me, I am ſo great a ſinner; nay, ſaith the Goſpel, *Whoſoever beleeveth ſhall not periſh*, and therefore (if thou wilt) that is for thee as well as any other, unleſſe by not beleeving it, thou deprive thy ſelfe of it, and a *broken heart, God will not deſpiſe*, (being offered to him) ſuch an one is thy heart. Pſal. 51. 17.

4. Conſultation. He fals to reaſoning with

himſelfe, what he were beſt to doe. What (thinks he) doth God indeed bid me beleeve his good will to me by Chriſt, and to be perſwaded thereof? yes: and gives me good leave and warrant? yes: What, God to ſhew me mercie? Why to me? What is in me? What reaſon have I to be ſo perſwaded? none at all, but onely becauſe God bids me; that is great reaſon: What danger is't, if I do not? oh the greateſt ſin of unbelief and contempt of the Grace of God, thus offered me, and it will be unre-

unrecoverable losse of my Soule: What danger is't if I doe now beleeve this his good will and meaning to me by Christ? None at all, but shall please God best, and shall find sure mercie and Salvation.

5. Resolution. He comes to resolve, and puts himselfe upon this point with unfained Resolution thus to doe, he gives his mind and inclines his heart to it, thus; well then, seeing it pleaseth God best, and is best for my Soule, and no danger in it (I being rightly humbled) I will then

venture my Soule upon Gods word and bidding; and reſt perſwaded, that he meanes me well, even me and my poore ſoule by Chriſt. Yet now there is difference between this his Reſolution and his doing of it, which followes afterward.

6. Longing affection: finding for all this his Reſolution, how unable he is to performe it, he fals to an heartie deſiring and earneſt longing for it; very highly priſing of it; Oh (thinkes he) that I could ſo doe, that I could be ſo happie; the Lord, the

the Lord give me Grace to doe it, whatsoever betides me in this world, though I beg my bread: this desire is very earnest; longing for this rather then any thing, as one pressed to death, desiring water; or a condemned man a pardon, as *David* for the waters of *Bethlehem*, and the chased heart after the water brookes: this is the hungring and thirsting of the Soule, whereof the Scripture speakes, and whereto the Promise is made, *Matth.* 5.6. *John* 7.37. Psa. 42.1.

7. Supplication. This

his desire is so strong and vehement, that it can no longer hold in, but breaks forth in Prayer to God.

1. First, as the Prodigall and Publicane in humble and heartie Confession of his sinfull Condition, thinking none so great a sinner as himselfe, feeling his owne burden best, and abasing himselfe to nothing, in regard of his owne unworthinesse;

2. yet secondly in earnest suit and petition to God to give him that blessed remedie, and an heart to embrace it, which he sees of his good will he hath pro-

provided for him, even *Ieſus Chriſt*; that he may be well perſwaded of it, to his Soules Comfort; and thus continues every day praying, which is his hanging upon Chriſt, and crying after him, he will have no nay, nor let him goe, but thus clings cloſely to him.

8. At length God graciouſly anſwers his requeſt, with *Son thy ſins are forgiven thee, be it unto thee as thou haſt deſired,* and ſo workes it in him, as in the Creation, when God ſaid, Let there be this or that, it was ſo; ſo now workes in

him a true perſwaſion of his good will in Chriſt, even to him, and of beſtowing Chriſt a Remedie on his Soule, and that by him, he ſhall have Grace and Mercie, and be ſaved: and that in this ſort, the humbled ſinner thinks thus, God hath given me an heart to deſire it, and to pray unfainedly for it, and it is according to his will I ſhould do ſo; now he *heareth the deſire of the humble*, Pſal. 10. 17. and, *If we aske any thing according to his will, he heareth us*. 1 Joh. 5. 14. Therfore I am perſwaded he will

will grant it me, even the bleſſed Remedie Chriſt, with all his benefits to the everlaſting Salvation of my Soule.

This now is a true perſwaſion, and thus is ſaving Beliefe wrought and brought forth at length by the *Goſpel*.

Object. But his prayer for it, is not altogether according to the will of God, and therefore is he not miſtaken for his ground, 1 *Ioh.* 5. 14. and ſo his perſwaſion falſe?

Anſ. Nor is any good thing we doe altogether according to Gods will; but,

but, first, it is that which God requires, and so according to his will. Secondly, it is upright, unfained, and therefore also accepted, the weakneſſe not imputed. Thirdly, he doth not deſire to maintaine himſelfe in doing it otherwiſe then Gods will is, nay, it is all his care, it may be according to his will every way, therefore *It is accepted according to that he hath, and not according to that he hath not.* 2 Cor. 8. 12.

2. *Object.* But it is not in Faith, he praies thus; ſeeing Faith is not yet brought

brought forth till after his praying for it.

Ans. It is not void of all Faith, as is shewed in the *Chap.* following.

Chap. 5.

Questions resolved concerning the manner of the Gospels working of Saving Beliefe.

Quest. HAd this humbled sinner saving Beliefe till now that he is come to this true perswasion of mercie by Christ?

Ans. Yes; now it is brought forth, but it was con-

conceived and in breeding before, namely in his * reſolving, and earneſt deſiring it; the 5. and 6. points of the Goſpels working mentioned before; then it was in him more unſenſibly and in conception; but when he comes to be truly perſuaded, this is the birth of it, now it is in him more ſenſibly, now he ſees that he beleeves; as a woman hath a child in her womb before it be brought forth and ſhe hold it in her armes and look upon it.

* Act. 11. 21, 23.

Queſt. How can you prove that there was ſaving

ving Faith begun in him then?

Ans. 1. Because in his resolving upon, and earnest desiring of Christ, Gods Remedie, he gave his heart and will to Christ; for what wee greatly desire that hath our heart.

2. The Promise is made to this kind of desiring, *Matth.* 5. 6.

3. He then yeelds to Gods demand and condition, which is willingly to accept and make choice of Christ as God is willing to bestow him; the Soul in this desiring him, saith,

faith, Yea, I make choice of him above all.

4. This resolving on, and accepting of Christ, Gods Remedie, is to beleeve, for the Soule saith to Gods proffer, *I will*, and consents thereto; as in Marriage, Wilt thou have this man to thy wedded Husband? *I will*: This makes the *match*; so between *Christ* and the *Soul*, God by his Proffer asketh; the humbled soul by resolving and desiring it answers, yea, and consents thereto.

Plainly thus, the sinner rightly humbled by the Law,

Law, and being also convinced in Conscience by the Gospels enlightning, of Gods free proffer of the Remedie to him, as well as to any other, doth by his resolving on it, and fervent desiring it, shew his good liking thereof, yea, accepts thereof, as if he should say, yea let me have it, this accepting is weak implicite beleeving, the very beginning of it; but to be perswaded is stronger beleeving, the making up of it: but right applying of Christ (the definition of Faith, *Ch.* 1,) comprehends both.

Quest.

Queſt. But what if this deſire and reſolution be not ſound and unfained?

Anſw. Then it doth no good, neither is it ſaving Beliefe, but only a counterfeit of it, but I ſpeak all this while of that which is true and unfained.

Queſt. How may it be knowne?

Anſ. 1. It is a deſiring of Chriſt above any other thing that can be thought or named, as one readie to die for thirſt deſires water above any thing elſe.

2. It is very earneſt, proceeding from the very Agonie of Conſcience, and will

will have no Nay, (as *Rachel, Give me Children, or else I dye*) it cannot be satisfied, nor endure without him whatsoever else it hath.

3. It desires the Remedy not by haves, but as God hath provided it, whole Christ, as well for a sanctifying Remedie, as a saving, else it is not a true desire, nor a right accepting of him, such an one doth not apply the true Christ, but an halfe Christ, or an *Idol-Christ* of his owne making; *viz.* to save without sanctifying, which is not the Christ,

Christ, that God hath appointed for a Remedie.

And for as much as our first coupling and uniting unto Christ consisteth in this point, we must be so much the more carefull of it, that it be well done, for by Humiliation we are pluckt out of the old Stocke, by beleeving we are set into the new, that is Christ, there must bee great Care had that we be rightly joynted in, as the Science well set into the Stock at first, thrives more in one yeere, then another will doe in foure, if it grow at all.

1. First

1. Firſt then, we muſt deſirouſly and reſolvedly accept of whole Chriſt (this is to be rightly joynted into him) that is a Sanctifier as well as a Saver of us, to make us holy, as well as to make us whole; as a * Lord to have the whole command of us, and we to be ruled by him, to follow him, and doe as he would have us; we muſt be joyned to him as our * Head, to infuſe ſpirituall life and power of Grace into us, to vanquiſh corruption, and to delight in God, and to glorifie him in holineſſe;

*Act. 2. 36

* Eph. 4. 15, 16.

lineſſe; elſe we ſhall be, as it were, ingraffed into a dead or ſapleſſe Stocke, Can ſuch a Science grow or proſper? Therefore we muſt take the whole Remedie, not a Jeſus onely, but a Chriſt too, and that not partly, *viz.* a Prieſt to die for us, but a King alſo to rule over us, and a Prophet to teach us.

2. We muſt be wholly joynted into him, not partly into our ſelves, and partly into him; as to thinke that though we have need of Chriſt, yet that *there is ſome goodneſſe in our ſelves.

3. To

* *Non intelligit beneficia divina qui ſe tantummodò à Deo juvari putat.* Lac. li. 1. c. 11. Divi. Inſt.

3. To an holy end, *viz.* Not to take libertie to sin more, but with a Covenant in our hearts to sinne no more; that is, what we know to be sin, not willingly to give our selves leave to do it for a world.

That humbled sinner, that by unfained desire and Resolution thus accepteth of Christ is rightly joynted into him and a true Beleever.

Quest. But can such be in danger of beleeving wrong, that have beene rightly humbled?

A. Not so, but they that are not thus rightly joynted

ted into Christ, have not beene rightly humbled, but only in part, to wit, to see themselvs in danger of damnation by sin, which therefore, they would have forgiven, but not to abhorre their sins and be wearie of them, willing to be rid of them, and to doe any thing that God shall bid them, or would have them do, which are parts of sound Humiliation, as CHAP. 3. was shewed: thus as they are humbled onely in part, so they apply Christ onely in part (for one cannot desire or accept of Christ any further

ther then he is sensible of his own necessitie) this is to divide him; therefore a false affection of desire to him, as the false mother, 1 *King.* 3.26. would have the child divided.

Quest. Whether are the Promises to be applyed to one truly humbled by the Law, and enlightened by the Gospel, &c. touching the Remedie proffered to him, though not yet resolved to rest perswaded thereof, but puts it from himselfe, because of unworthinesse?

Ans. Apply the Promises to him we may not,

becauſe they doe not be-
*Gal.3.22 long to him till he * be-
leeve, but the precept of
Beleeving ought to be ap-
plyed to him, that is, he is
to be exhorted to give his
minde to be perſwaded of
Gods good will to him,
in offering him the Re-
medie in good earneſt,
and is as willing to ſhew
him mercie and to be-
ſtow the Remedie on
him, as on any other, ſo
that he refuſe it not and ſo
* Act.13 judge himſelfe * *unworthy*
46. *of everlaſting life*; therfore
he is to be required by re-
ſolving theron deſirouſly,
to accept thereof, which is
to Beleeve. CHAP.

Chap. 6.

The Grounds of true Beleeving.

Qu. You have ſhewed how the humbled ſinner, by the working of the Goſpel, comes to beleeve, but upon what Grounds doth he thus beleeve?

A. He hath his Grounds, for elſe, that were as a building without a Foundation; but it is not any thing in himſelfe (only he is prepared for, and made capable of the Remedie, by ſound Humiliation, as Chap. 3.) his Grounds

are all in God: as

1. His Free Proffer and good leave, *whosoever will*, Rev. 22. 17. and *any one that thirsteth*, Joh. 7. 37.

2. His Will, who would have him do so, *Ioh.* 6. 40.

3. His Desire, *as though God beseech you by us*, saith the Apostle. 2 *Cor.* 5. 20.

4. His Command requiring and charging him to beleeve, *This is his Cõmandement, that we should beleeve on the Name of his Son*, 1 Joh. 3. 23. so that he should highly offend God, *Make him a liar*, 1 Joh. 5. 10. and set the Grace of God at naught if

if he did not.

5. His Promise, that he shall not in so doing have the Repulse: *Him that commeth to me, I will in no wise cast out*, saith Christ, *Ioh.* 6. 37. and therefore most safetie herein.

Thus though he see no cause why in himself (any more then his own necessitie) yet because it is Gods Will, and Desire, Command, with Promise, &c. he gives his minde and bends his will to rest perswaded of Gods good will to his Soule by Christ.

This is to beleeve meerly

ly upon Conſcience, when we ſee in our ſelves no reaſon, why we ſhould doe ſo, yet becauſe it is Gods will, this is the beſt beleeving; (for the leſſe there is of our ſelves in beleeving, the better it is) and this will ſticke ſureſt by us, nor is ſo ſubject to waverings and reelings, as otherwiſe; Let it be well marked, for divers miſtaking their Grounds, and looking for ſomething in themſelves to ground on, looſe their way, and are ſo wofully bewilderd, that thereupon they are in great perplexitie *.

* See more Chap. 9. the 6. help

Now

Now the partie drawing to a perſwaſion upon the foreſaid right grounds, this is ſuch a thing as ſhould be done, once for all, ſeeing it is done in Conſcience and according to truth; therfore he ſhould doe it with this mind and meaning to reſt thus perſwaded now and for ever, and never to deny it, or yeeld to doubting of it afterward: it muſt be adviſedly done, as in Marriage once for ever, wherein there is an accepting and covenanting, not for the Marriage day only, but for all their life:

this is a great ſetling to Faith.

2. How may one know whether he beleeve thus on Conſcience, becauſe God wils and commands it?

A. Then he will as well make Conſcience of obeying God in other things, becauſe he Commands us to be humbled for ſin, to repent thereof, to renounce all knowne ſin, yea, to part with our beſt beloved ſins: and to take up the Croſſe and follow Chriſt, to embrace ſelf-deniall, true holineſſe and Sanctification, and the like.

Chap. 7.

Divers Objections answered which hold back ones beleeving after he is throughly humbled.

The broken-hearted and humbled sinner (for of such an one I speake, and the Answers to the Objections following are only meant to such an one) is pestered with many Objections to keep him off from beleeving, some before the birth of Faith, and while it is in conception, some afterwards: for now Satan assaults him, as *the red Dra-*

Rev. 12.4. *gon ſtood before the woman ready to be delivered, to devoure her Child, as ſoon as it was borne*; now that a Soule is breaking looſe, or broken from him, he beſtirres himſelfe to fetch back his priſoner: ſome of which objections moſt uſuall are theſe:

1 *Object.* If I be not elected, I cannot beleeve, doe I what I can, and whether I be elected, I cannot tell.

A. Trouble not your ſelfe with Gods ſecret will; Beleeve, and you are elected, then you ſhall know; and before you cannot; you muſt firſt know

know that you beleeve, before you can know that you are elected.

2 *Obj.* I cannot beleeve unlesse God inable me.

A. True; yet God requires you to be willing to take abilitie, when he offers you as now he doth. 2. To use abilitie as he bestowes it on you; in making you willing, therein he inables you in some measure, he would have you put forth this Strength to the uttermost, and doe what you can for your heart to beleeve; else it is as if one deadly hungry, having Food offered him,

him, should say, I cannot feed unlesse God give me abilitie, and so not assay, nor trie to doe what he can to eat: or for leaving of sin, as if one should say, I cannot leave sin, unlesse God inable me, and so continue in sin; nay, thou must give thy minde and will, and yeeld thy selfe to doe it; and so it is for beleeving.

3 *Obj.* I feare I have not been rightly humbled, all my trouble was onely for feare of hell.

Ans. It can be no other till you beleeve; there is nothing but Law, till Grace

Grace come, there can be no love of God in you, till you taste the sweetnesse of his love to you by Christ* first; which is by beleeving. *1 Joh 4. 19.

2. If it be only therefore, it doth indeed prove you doe not as yet beleeve; but yet it proves withall that you are prepared to beleeve, and may so doe now safely and without danger.

4 Obj. But I feare I was never humbled enough; and as I see some others have been.

A. 1. Others must not be your measure, the Lord deales

deales differently. If one woman have not so grievous paine in Child-bearing as another, doth it prove her no mother of a Child?

2. If you feare it, that is a signe you desire to be humbled throughly, an Argument of the Truth of it.

3. If you unfainedly desire whole Christ (to sanctifie as well as save you) above any thing, then you have been humbled enough.

4. If you can feelingly pitie others, that are humbled and distressed in soul,

and

and not be angrie with them, nor count them fooles (as carnall people doe) thats a signe you know what belongs to it.

5. Have you been driven out of all good conceit of your selfe, seeing nothing but matter of damnation in you, not thinking your selfe better but as bad as any bodie, and deserving damnation as much as any one? And secondly, your heart so oppressed with sorrow thereupon, that it would not let you be at quiet, nor content your selfe in the comfort of any thing without

without Christ, for griefe of your lost Soule, so that no worldly Joy could extinguish it, nor rid you of this sorrow, but only the Joy of Beleeving; and thirdly, hath made you therefore resolve to get Christ, if possibly you could, though you loose all else: if it hath been thus with you, you have been humbled enough to make you capable of beleeving.

Q. What should they doe that have not beene humbled enough?

A. Let them studie well and throughly of the vile

nature

nature of sinne which * makes us vile, what infinite wrong it doth to God, what daring and provoking of him: what a poysonfull thing, and murderer of our souls, not the least * good to be gotten by it, but the greatest losse, most hateful to God and hurtfull to our selves; they that plod well on this, it will make them thinke more basely of themselves, and humble them more: Hee that would be a meet subject of mercy, must bee throughly abased in himselfe; the world accounts of

* 1 Sam. 3.13.

* Job 33. 27.

of us thereafter as we set forth our selves; but God thereafter as we abase our selves.

5 *Object.* How is it likely, that God favours me so well as to give me Christ, whenas all good people have discountenanced me, and not cared for me for my naughtinesse?

A. Both God and they have; so long as you followed your ignorant, profane, or meer civill course, but now that you are changed, as sure as Gods people, so surely God himself makes reckoning of

of you, and likes you well.

6 Obj. But now my old friends and companions cast me off.

A. It's a signe of Gods better liking of you, for that which the world most despise is most welcome to God, namely a dejected Soule and *broken heart*, this is a sweet * *Sacrifice* to him. * Psal. 51. 17.

7 Obj. But I am so unworthy, &c.

A. If you stand upon worthinesse, Christ can profit you nothing, the more you see your unworthinesse and groane under it, the fitter you are for

for him, and he for you: as if one readie to ſtarve, having an Almes offered him, by one extreamely wronged by him, ſhould ſay, O nay, I am unworthy, and ſo chuſe rather to die, than to receive it; juſt ſo doe you.

8 *Ob.* If I could prevaile more over my corruptions, I ſhould have ſome good hope, but they alas are ſo many, & ſo ſtrong, that my heart failes me.

A. The cauſe why your corruptions prevaile ſo much, is want in Beleeving, and becauſe you do not as God bids you, to beleeve

beleeve, that he will ſave you by Chriſt; he will have you know, if you get any Grace at his hand, it muſt be by doing as he bids you, and not by diſobedience: if you would beleeve this better, you ſhould finde ſuch admirable ſweetneſſe in Gods love, as ſhould conſtraine you to love him more, and the more you love him, the more ſhould you hate ſin and corruption, which is contrarie to him; and the more you hate that, the more it would waſt in you; for it is your love to it, that nouriſheth it, and makes

makes it thrive, and ſhoot up in you; In a word, your Beliefe muſt be ſtronger, that your corruptions may grow weaker, therefore give your minde to it as good at firſt as at laſt; Beleeve ſtedfaſtly in the Grace of God.

9 Object. But I feare, if I ſhould thus perſwade my ſelfe, I ſhould preſume.

Anſ. Feare not that, you being rightly humbled, for that perſwaſion, that goes before ſound Humiliation is preſumption, but not that which followeth it; if you can attaine to a grounded perſwaſion

ſwaſion after, ſafe and good: to preſume is to be perſwaded, when one ſhould not, not when hee ſhould; as now you ſhould and ought, feeling the burden of your ſins, God requires it of you, *Matth.* 11. 28.

10 *Object.* But there are a very few Beleevers, therefore I am afraid I am none of them.

A. Few indeed, yet not becauſe God is unwilling to ſave more, but becauſe ſo few will accept of his proffer on his Termes; which if thou wilt, it's all one to thee,

few

few or many.

11 *Obj.* I feare I have sinned against the *Holy Ghost*, because I have often resisted that good Spirit, and gone against my Conscience.

A. But thou wilt not renounce Gods Truth, nor as an enemie maliciously persecute it, therefore hast not committed that unpardonable sin.

2. Thou grieveſt for thy resisting the Spirit, and wilt be more carefull not to doe so; how then hast thou committed that sin whereof one cannot repent, when thou seest, thou

thou doſt even now repent of it.

12 *Obj.* I feare (if ever I had it) that I have loſt it again, becauſe I have not ſuch Joy and Cheerefulneſſe as I had at firſt.

A. You cannot looſe it, if you had it not before; and if you had it before, you cannot looſe it, becauſe its a thing that * cannot be loſt; as for your Joy it is with you, as with the Church raviſht moſt with Joy upon their firſt deliverance out of captivitie, *Pſal.* 126. 2. and yet their deliverance laſted long after; or like the

* 1 Pet. 1. 5. and 9.

creeple, *Act.* 3.8. who upon his unexpected cure, shewed greatest Joy at first, and yet he was as sound of his limmes long after.

13. *Obj.* I feare I shall not be able to hold out, because Satan and my corruptions are so strong, and my Faith so weake (if I have any)

Ans. God *who hath begun the good worke, will finish it*, Phil. 1.6. and *Christ* is *both Alpha* and *Omega*, Rev. 1.11. not onely the Beginner, but also the *Finisher of our faith*, Heb. 12.2. A living member of

of Christ cannot perish, unlesse he should perish with him, as the members of the body cannot be drowned without the head.

14 *Ob.* O it is a difficult matter to beleeve truly.

A. The matter of difficultie is most in the will, be you more willing, and it will be more easie.

Chap. 8.

The maine Lets to the getting of saving Beliefe in meere naturall ones.

THere are many Lets and Hinderances that

keep men from getting of it, some of the Chiefe are these:

1. *Ignorance*, not knowing what it is, how good, and how they ought to labour for it, such God sweares, *shall not enter into his rest*, because *they know not his wayes*. Psal. 95. 10, 11.

2. *Feare* and *Distrust*, lest God will not give it them, though they seek it, whereby they do him no small dishonour, seeing he hath promised the contrarie. *Seeke, and ye shall finde*. Matt. 7. 7.

3. *Spirituall Pride*, and well-conceitednesse of them-

themselves, and their doings; as he thinks scorn to beg, or be beholding to another, that hath of his own alreadie; *Every one that is* (thus) *proud in heart is abomination to the Lord.* Prov. 16. 5.

We are all by nature as full of pride and selfe-conceitednesse, as a bladder is of wind, but when we are pricked with the Law, we finde our selves empty and lanke.

4. *Carnall Securitie*, thinking their Soules are not in danger, nor will be perswaded of it; he that thinkes not himselfe in any danger of death, will not use Physicke to preserve his life; these are like *Sisera* fast asleep and secure, when *Jael* was ready to pierce his braines. Judg. 4 21.

5. *Carnall Confidence*,

and trusting to their outward prosperitie, because they thrive and fare well in the world, in bodie and in outward Estate, therefore are confident their soules doe so too; as if a Traitour in hold, finding good keeping, should be confident of a pardon.

6. *Sloth*, and a lazie humour; whiles men, had rather be without it, than to take paines for the getting of it, and to remove such logges out of the way, as hinder them towards it; as one in a swounethat had rather go away, then be rubb'd and

struggled

ſtruggled with, for the ſaving of his life.

7. *Delay*, as men putting off ſo long the getting of a pardon (which they might have) that they are hanged before it come: thus many an one looſeth the land of promiſe by lingring ſo long in the wilderneſſe of ſin; as the old Iſraelites.

8. *Preſumption*, which is not *ſaving* but *deceiving Beliefe*, falſe beleeving, wherewith Faiths roome is taken up, that there is no Roome for it to enter; theſe are they, that were never made ſo much as

capeable of beleeving by getting a broken heart, and yet beleeve and apply Christ to themselves after their owne fashion, without any ground or warrant from God, nay, against his Word; They doe not take Christ the Remedie, 1. in Gods order, by being humbled first; nor yet 2. upon Gods termes, *viz.* to be rid of their sins by him, as *Act.* 3.26. They that thus by presumption have falsly laid hold on Christ, it's an harder matter farre to make them loosen, and so take true and good hold of

of him, then thoſe that have beene ever fearing and doubting, and never yet apprehended at all; As one at point of being drowned, having taken faſt hold of a Bulruſh in the water, it's harder (his Senſes being ſtonied) to make him let goe, and take hold on a ſtrong pole reacht to him, then if he had taken hold on nothing at all.

Carnall people are even ſhackled & fettered with theſe fore-named hinderances, and as it were with ſtrong Chaines held in; which if they get not

looſe from, they are bond men to Satan ſtill, no free-men of Chriſt, to wit, true Beleevers; for all their ſmooth and civill behaviour, wronging no body, paying every one their owne, keeping their Church, and profeſſing true Religion.

Chap. 9.

Helps to ſaving Beliefe, for diſtreſſed Soules.

THeſe helps are onely meant for the afflicted Conſcience, and for weake wavering ones; for to offer helpe to a dead man

man is loſt labour, but to a weake man is a benefit; they are therefore for thoſe humbled ſinners in whom Faith is to be conceived, or is conceived (as CHAP. 5.) and come to the birth, but there is no power to bring forth in a ſenſible perſuaſion, which yet their ſoules long for, (more then any woman for her deliverie) O ſay they that I had this aſſurance; that I could be ſo perſwaded, (yea, ſome with many teares, thus expreſſing their deſires) to whom, I ſay, conſider

1. God hath provided Chriſt

Christ a Remedie effectuall for every poore distressed soule, that seeing and feeling it's necessitie, is truly willing and * desirous to receive him, *Isai.* 55.1. Beleevest thou this? yes. Then also you see your soule is such a soule. yes. Therefore of necessitie you must yeeld, that God hath provided him such a Remedie for your Soule: what say you to this?

* As Chap. 5. Q. 4.

Ans. I am not able to contradict it; Go to then, now then you are perswaded, that God hath provided the Remedie to be effectuall,

fectuall, even for your Soul in particular, and for the Salvation thereof, which is to beleeve, yea, the birth thereof.

2. Are you unfainedly desirous of Grace, the favour of God, and Salvation by Christ? Lord thou knowest I desire it with my heart: Well then, know that God is a thousand-fold more desirous of it, *Ezek.* 33. 11. For thy desire is finite, his infinite, and if God be willing and you to, what should hinder? God and you are agreed upon it, therefore so it shall be.

Ob-

Object. The doubt is of his willingneſſe, for I find willingneſſe in my ſelfe to it.

Anſ. Doe you beleeve you have deſerved hell, becauſe Gods Word ſaith ſo? yes. Why then doe you not beleeve, that Gods will and deſire is to ſave you, ſeeing his Word ſaith ſo to; if it be true in one thing, it's true in another. Remember, *If we* (with humble and upright hearts) *confeſſe our ſinnes, he is faithfull and juſt to forgive us*, 1 Joh. 1. 8 ſo then he is willing to ſhew you mercy; and that he

he can, you cānot doubt; if you thinke him Almightie, and seeing he both can and will, you must be perswaded so it shall be.

3. Further consider, that in a yeelding Resolution of an humbled Soule to Gods proffer, and in an heartie desire is faith conceived (though not brought forth) as was shewed CHAP. 5. Thus it is with you, therefore Faith is in you, though not seen, nor sensibly discerned of you, and seeing it is in you, needs must you thinke that Christ is yours, and that you shall be

be ſaved by him.

4. To ſtudie much & often upon Chriſt, is a good help and meanes, to bring us to come to partake of him by Faith; for what our minde thinkes much on, it is by degrees tranſformed into, if of worldly things into worldlineſſe; if of heavenly, into heavenly-mindedneſſe, if of Chriſt very much, into Chriſt at laſt; as that which lies ſoaking in freſh water, growes freſh; but if in ſalt water, it will grow brackiſh: We muſt not thinke to catch Chriſt ſwimming aloft, by ſuperficiall

perficiall and sleight thinking of him now and then; but must dive deepe in serious studie and deep meditation of him, as *Eph.* 3.18,19.

5. You must bargaine for Christ, and so you shall be assured that he is your owne; the * Pearle must be bought, doe then as the Buyer, 1. See you want the Commoditie; 2. That it is to be had; 3. What a pleasure it would doe you, and what a benefit to you to have it; 4. Thereupon take liking to it, to desire it; 5. Consider on what Termes, and at

* Mat. 13. 46.

1.

2.

3.

4.

5.

at what Rate it is to be had, (for there is no having of Christ, but at Gods Rate, you must so take him, or let him alone.) 6. Consent thereto to give God his asking and demands, *viz.* to give him your heart, to be all for him; to renounce your sins and sinfull lusts, &c. If thus you consent to it, with good liking, the bargain is stricken up, Christ is yours, yea though, the whole be not performed in present, but an earnest laid down in true part of payment (for you must be in good earnest) and the Remain-

6.

Remainder from time to time continually afterward, *viz.* daily to part with sin, and your corruptions more, and to grow more holy, to give the Lord your heart, in loving and delighting more in him, and seeking of him, &c. yet the Earnest makes the Bargaine, if in good Truth of heart you consent & begin these things.

7. Then take up your bargaine and carry it away with you rejoycing, as did the Eunuch, *Act.* 8. 39. now you may be sure that Christ is yours, having thus made the Bargaine, unlesse 7.

unleſſe you thinke God will fly from his bargain, and not performe; which farre be it from your thoughts. *He is not as man that he ſhould repent.* Num. 23. 19.

6. It is an eſpeciall help to beleeving to obſerve well the right grounds thereof, ſhewed before CHAP. 6. and to take heed of the wrong grounds, which is when the humbled ſinner lookes to find ſomething in himſelfe, to perſwade him to it, as the fruits of Sanctification, and Evangelicall Repentance, to forſake his ſins out of love to God, &c.

and

and is afraid, and dares not be perswaded he shall be saved by Christ, unlesse he finde these first, which as they appeare more or lesse, so he beleeves accordingly; but when this humbled Soule longing truly after Christ findes not (for that followes upon our apprehension of Gods love to us by Christ) though faith be conceived in him, yet hath he no power to bring forth in a setled perswasion, nay, he is so stumbled, that in stead of drawing on to the perswasion of Faith, he is

further

further ſet off from it.

So then there are two wayes in uſe with thoſe that are honeſtly minded, thirſting after *Chriſt*, whereby they labour to bring forth Faith, in getting a true perſwaſion. The firſt is by pitching on the right grounds mentioned Cha. 6. wherto I referre you, not looking to any thing in themſelves, any more then Preparation by ſound Humiliation: The other way is when they looke to finde firſt ſome fruits of ſound Grace, before they be perſwaded

swaded of their Salvation by Christ, else think they should presume (but thats a great mistake) this is a further way about, and more uncõfortable, wherin also when they have wheel'd about, perhaps a great part of their life, it must fall into the other way at last to.

1. These the Temptor playes upon exceedingly, as if a man should let a young Tree lie above ground, and not set it in the Soyle, till he first see what fruit it will beare, or as if one should be afraid, and refuse to eat, till he first

first feele some working and Effect of food in him.

2. They that take the former way, shall thrive and grow more in a moneth, then the other shall doe in a yeare, as a Science skilfully put into the Stocke growes more in one yeare then another in three, that is not well set in, and besides often cropt to, though some sap in it.

3. The latter way is full of continuall uncertaintie, perplexed with more cares, feares and doubtings; for as they finde abatings and coolings, ebbes

ebbes and flowes, so doth their perswasion ebbe and flow; If one be set forward in it one day, he will be set back again two for it; he is so cloyed and tired with thoughts of his own unworthinesse, with fruitless fears and doubts, that he cannot apply himselfe to goe on cheerfully in godly practice.

4. They that take this latter way, hang longer in the Birth with paine and discomfort; yea, they put themselves to a great deal more pain then they need, *Paine which shall not profit:* Jer. 12. 13. whereas the former with

more comfort are more ſpeedily delivered, and to their great Joy bring forth Faiths true perſwaſion.

Obj. To what uſe then ſerve ſanctifying Graces and Fruits, the ſignes of our Salvation? are they needleſſe?

Anſ. No: they are of excellent uſe, for they ſerve,

1. To diſcover to men their Eſtate that they beleeve, for all that truly beleeve have theſe things undoubtedly upon their beleeving, but not before; they ſerve not to put the Sience

Sience into the Stocke, that is, to set us into Christ, but to declare that we are in him.

2. They serve comfortably to confirme us in Beleeving, not to bring us to beleeve; as love-tokens betweene friends, which are not the Ground of their first good-will, but lively Demonstrations thereof, and so serve to confirme it further, as to this use serve the holy Sacraments.

3. They are Faiths sunbeames (as the Sunbeames are to the Sunne) whereby it hath its working

king and operation in us and by us to the glorifying of God.

2 *Object.* Doth not the Scripture ſay, *The unrighteous ſhall not inherite the Kingdome of God.* Were it not folly then for me to beleeve I ſhould be ſaved before I find my ſelf ſuch an one?

Anſ. Beleeve, and thou art righteous, for firſt thy *Faith is accounted to thee for Righteouſneſſe*; and Chriſts Righteonſneſſe becomes thine; and ſecondly, by Faith thou partakeſt of inherent perſonall Righteouſneſſe.

3 *Obj.* None shall be saved, but they that are sanctified, Gods Word tels us; How can it then be safe or true for me to beleeve I shall be saved, till I see my Sanctification?

Ans. It is true, you cannot be saved, unlesse you first be sanctified; but it's as true, you cannot be sanctified unlesse you first *beleeve; and unlesse it be by this meanes you shall never be sanctified: Sanctification comes by Beleeving.

2. You are as soon sanctified as justified, and

* *Immundi omnes quos non mundat fides Christi.* Aug. Enchir. c. 75.

you might as well object, Should I beleeve that I unjuſtified ſhall be ſaved? No; for in beleeving thou art juſtified; and ſo it is for Sanctification. But remember I have ſpoken all this while of the broken-hearted ſinner, ſufficiently humbled and prepared at leaſt for beleeving, whatever more he hath attained; I ſpeake of no other, ſo underſtand me, and then you take me right.

CHAP.

Chap. 10.

The seat or subject of saving Belief.

THis is of some use, for one may the better finde a good thing, if he once know the very right place where it lieth; the Seat and proper place of its abode and residence, I take to be the Soule, rather then any one particular facultie of it alone; for Faith shewes it selfe, and its vertue in the severall faculties of the Soule; as in the Will by accepting of Christ, in the Heart by trusting and relying on

him, in the Underſtanding by perſwaſion, in the Conſcience by Aſſurance: And I conceive it to be after this order thus: after that the underſtanding of a diſtreſſed Soule is enlightned to ſee a ſufficient meanes [*Chriſt*] offered freely to him, then firſt the heart (if one belong to God) is affected therewith, and earneſtly deſires it, viz. *whole Chriſt*; here Faith begins, for this (in the humbled Soule) drawes with it inſeparably ſecondly an act of the Will, to wit, the accepting of it, (for whatſoever

is

is desired, the will choo-seth and accepteth of) it accepteth of it in making choice of Christ above all, and in Resolution to hold fast to him, and never to forgoe him; then the work runs back again to the heart to rest and trust on him; thence to the understanding to be perswaded of our Soules welfare by him, thence to the Conscience, when as the partie by a reflected act knowes that he beleeves, that is, that he is perswaded truly, and so is assured of his Salvation, &c.

Object. Rom. 10. 10. *With the heart man beleeveth.*

Anſ. He ſaith not onely with the heart; but the heart here is put for the whole Soule, as it is frequently in * Scripture elſewhere; and that it is ſo meant here, appeares by the *contra* diſtinction it beares to the mouth and outward man. *ver.* 9.

*Ezek. 36. 26. Pſal. 108. 1. Job 38. 36 1 Pet. 3. 4. 1 Joh. 3. 20. Iſai. 6. 10.

Chap. II.

The immediate Effects following upon ſound Beleeving.

He that hath it wrought in him, is preſent-

presently brought as it were into a new world, and like as it was with *Peter*, when he was come to himselfe, after his miraculous deliverance out of prison by an Angel, loosed from his Chaines, and passing through the iron gate, the case was much altered, and he in an Extasie. These Effects or gratious dispositions immediately follow in the true beleever.

1. True Love to God, which could not be before, for the apprehension of his love to us, kindles love in us to him, as a

Sparke

Sparke or burning Coale lights the Candle, or ſets the wood on flame: Now we love God cordially, more then one that ſhould ſave our life: it appeares thus:

1. It makes us love him above our ſelves, or any other; in that we ſee he hath done more for us then we could or would doe for our ſelves, or any other could doe for us.

2. To ſtudy how to gratifie him, and to think what ſhal I render to the Lord? *Pſal.* 116. 12. and willing to be at coſt and paines for him, and how to pleaſe him beſt.

3. To

3. To love as he loves, and hate as he hates.

2. Hatred of ſin, not as before, *viz.* becauſe our bane only; but becauſe it's cleane contrary to God, and his holy and pure Nature, for if we love one thing of neceſſitie, we hate the contrarie to it, thus loving ſweet we hate ſowre, loving Light we abhorre darkneſſe, loving pleaſure, we cannot abide paine.

3. Godly or Evangelicall Sorrow, which is ſorrow for our ſinnes, out of love to God, and becauſe they are offence and wrong

wrong to him, who is so infinitely good to us: It differs farre from worldly sorrow which was in *Nabal*, *Ahab*, &c. for that worketh death, 2*Cor*.7.10. but this life: and it differs from *Legall* sorrow for sin, which was in *Iudas*, for,

1. That breakes the heart, but this melts it, as if the Icicles have the Sun shine on them, they must needs melt, and if *Christ the Sun of Righteousnesse* be rightly applyed to the Soule, this melting Effect will undoubtedly follow in the heart, making it plyable

plyable to receive any gracious Impreſſion.

2. That is chiefly in time of Humiliation, for as Godly ſorrow comes on, ſo the other weares out.

3. That ariſes out of horrour of Conſcience, but this out of love of God and his goodneſſe.

4. That is only for the puniſhment, but this for the ſinne.

4. Sound and ſweet peace inwardly, which though it's not perfect, yet Conſciences trouble is finely allayed, and it is better ſatisfied and findes more eaſe

eaſe then before; as after the plucking out of a ſting or thorne is more eaſe, yet not perfect riddance of all paine; *Being juſtified by Faith, we have peace with God*, Rom. 5. 1. the ſting of ſinne is the damning power of it, which upon our beleeving is plucked out and taken away. *Rom.* 8. 1. hereupon followes eaſe in Conſcience.

Q. How may one know whether it bee ſound peace?

Anſ. If it follow a ſound cure of the wound firſt made and felt in Conſcience; for elſe it's but a ſtill

ſtill and ſecure Conſcience, and like one that hath a thorne in his fleſh, and he aſleep, though he feele it not, the raging of it is as much and the danger greater, for ſo long he uſeth no means againſt it.

5. Spirituall Joy, *The God of hope fill you with all Joy and Peace in beleeving*, ſaith PAUL, *Rom.* 15. 13. and *my heart truſted in him, therefore my heart greatly rejoyceth*, ſaith DAVID, *Pſal.* 28. 7. This is not naturall Joy, rejoycing in things pleaſing to nature; nor worldly Joy, in the things of this world, much

much leſſe wicked Joy in doing evill, but ſpirituall; Joying in the Spirituall benefits and priviledges of Grace, called Joy of the *Holy Ghoſt*, very like that new Song, *which no man could learne, but they which were redeemed from the earth.* Rev. 14. 3.

6. An holy Conſecration or Reſigning up our ſelves wholly to Chriſt, *Rom.* 12. 1. For if we beleeve truly that Chriſt gave himſelfe to death for us, it will make us according to reaſon give our ſelves wholly to him againe; as in Marriage, very

Reaſon

Reason requires a mutuall giving of themselves each to other.

Q. How?

Ans. By making a Covenant in good earnest with Christ to be all for him, and not to be any more for the world, or for deerest Friends, or our owne selves any further then will agree with our being for him.

7. Love to the Godly, which before we could worst abide, as *Paul* newly converted cleaves heartily to those whom before he persecuted, *Act.9.19, 26.* and as new kindred that

that come by Marriage, are much made on, being before but as ſtrangers and of ordinarie account: Faith in Chriſt and love to all the Saints go together, *Eph.* 1.15. Such now are called to us, *Pſ.* 66.16. *Come all ye that feare God*, others are ſhaken off and ſent packing, *Pſal.* 119.115. *Depart from me, ye evill doers*; though before our greateſt Companions.

8. Unfained Wiſhing, and endeavouring of others beleeving, *Act.* 26. 29. *Rom.* 10. 1. becauſe now (and not till now) we have true love in us to God,

God, and others; for true Charitie is a proper fruit of true Faith only; making us aime at the greateſt good of others, that is of their Soule.

Theſe are ſome immediate Effects, or holy ſtirrings following inſtantly upon our quickning by Faith in Chriſt, in every one more or leſſe, though not in all alike: wherewithall note, that Faith quickens, as ſoone as it is conceived, as in CHAP. 5.

CHAP.

Chap. 12.

The Excellencie of ſaving Beliefe.

WHo is able to ſound forth all its praiſe, whoſe Price is above the Pearles? yet to give a taſte, It is more worth then the whole world, or any precious thing therein, yea, then Gold, 1 *Pet.* 1. 7. we may ſay, Glorious things are ſpoken of thee, thou Grace of God, and (as the queen of *Sheba* of *Salomon*) *thou exceedeſt the fame that we have heard:* no money, or monies-worth can buy

it

it if one have it not, and if he have it once, nothing can make him part with it.

1. It is a defence againſt all evill, as againſt the Devill, it's a ſhield wherewith we quench his fiery darts, yea, a ſhield of Gods own making, *Epheſ.6.*11. and 16. ſo againſt the world, *the victory that overcomes the world,* 1 Joh. 5.4. againſt ſinne and the fleſh, *They that are Chriſts have crucified the fleſh with the affections and luſts,* Gal. 5.24. againſt men: It made *David* not afraid of ten thouſands of people, *Pſal.*

Heb.11. 33,34.&c.

Psal. 3.6. against the Creatures, the very Lions could doe *Daniel no manner of hurt, because he beleeved in his God.* Dan. 6.23.

Object. But sometimes they both hurt and kill the faithfull.

A. It is no hurt, though it seemes so, *Rom.* 8. 28. what hurt doth the Chirurgion in lancing the flesh to cure an Imposthume and save the life? nay, they hurt not the faithfull, though they kill them; for what hurt is death to a good man? so that Faith is a Coat of Male,

Male, and Armour of proofe against all evill, yea spirituall also, as death of Soul, *He that beleeveth in me shall never dye*, saith Christ. *Ioh.* 11. 26. the curse; *Christ hath redeemed such from the curse of the Law*, Gal. 3. 13. Condemnation there is none to such. *Rom.* 8. 1.

2. It is as all the five Senses to the Soule, *It tastes and sees that the Lord is good.* Psal. 34. 8. *It heares the Lord speake peace.* Psal. 85. 8. It smels the savour of *Christs* good Oyntments. *Cant.* 1. 3. It toucheth *Christ*, and feeles his

vertue. *Luke* 8.46,47. any one Senſe is of much eſteeme, but all in one is of moſt excellent worth, ſuch a thing is Faith to the Soule, and that Soule that wants it may be ſaid to want its Senſes.

3. As the Soule is to the Body, that which keeps it alive, ſo is Faith to the Soule; nay more, for it keeps it alive for ever, that it ſhall never die more: What would men give for ſuch a thing as would keep the body ever alive? how much better is this? It is as Salt that keeps the Soule from corruption, nay,

nay, which is more it fetcheth it againe when before it was most odiously corrupted.

4. It is a deare Friend indeed unto us, that will stand us more in stead, and doe more for us then all our friends, then all the world, yea then our own father and mother, wife or husband, &c. It doth us many excellent Offices: It's as the hand to receive Christ, *Ioh.* 1.12. to helpe the hungry soule to food, and the thirstie Soule to drink, *Isai.* 55.1. to clothe the naked soule with the best Rayment, it puts the

Lord Jesus on us, *Rom.* 13.14. It puls out sin as a Thorne in the heart, *Act.* 15.9. and applies Christ as a plaister to the wound. All these offices it doth as a blessed hand.

5. It helps us to every good thing. *Whatsoever you shall aske in Prayer beleeving, ye shall receive.* *Matth.* 21.22. so that if we want not faith, we cannot want any good thing.

6. It is of that excellent vertue, that it turnes all our Crosses and Losses into gaine unto us, *Rom.* 8.28. if not one way, yet another; if not in one yeere,

yeere, yet in another; that our losses shall be but as the letting out or losse of superfluous bloud, for the gaining of more health and saving of life.

7. It prevents time, and makes things future to present; as an *Optick* Glasse, that drawes things neere and presents them to the sense; that were a great way off before. *Heb.* 11.13.

8. It is our Ballast in the dangerous Seas and waves of Temptations, that keepes us well setled; and from perishing by an unballast lightnesse

tottering and reeling every way, 1 *Cor.* 15. 58.

9. This of all things is that for which God respecteth us; our wealth, beautie, wit, learning, honour may make us accepted of men, but it is our Faith onely, that maketh God in love with us.

10. It is like the Loadstone, for as that pointeth ever at the North, and hath power attractive; so Faith pointeth ever at Christ, for any thing the Soule needs: yea, drawes him to the Soule.

11. It is such an admirable thing, as *Christ* himselfe

selfe wonders at it, as we see in the Centurion, *Mat.* 8.10. we never finde him wondering at Silver or Gold, or costly apparell, or goodly sights, no not at the Frame of Heaven and earth, but at this he doth: Oh then how good, how great a thing is true Faith! how rich a Jewell!

12. It is our Credit and good report, *Heb.* 11. 2, 3, 13. it payes all our soules debts, that none can claime any thing. *Rom.* 8.33.

Chap. 13.

The Neceſsitie of it.

SAving Faith is of abſolute Neceſſitie; not ſuch a Thing as is convenient and uſefull as a good helpe, yet ſo as that a man may make ſhift without, like a Staffe to a Travellor, this is not ſo; but as Legs and Eyes to a Travellor, without which is no travelling in the way to Heaven poſſibly.

1. Without this we are deſtitute of all Friends, we have never a friend to help us, being forſaken of all, of God, of Chriſt, and the

the Creatures, for they take part with the Creator, and are Friends to none but his Friends.

2. Without this all * good works are lost unto us, as 1. Hearing Gods Word. *The Word preached profited not them, being not mixed with faith. Heb.4.2.* yea, though we goe never so farre, or heare never so often, with great paines, and no lesse cost. 2. The Use of the Sacraments, as the Israelites that did eat the same *spirituall meat, and dranke the same spirituall drinke*, sacramentally as we doe, yet *With many*

* such only *materialiter*.

of them God was not well pleased. 1 *Cor.* 10. 4, 5. for want of Faith. 3. Even Prayer is but prating and lying without this, *Psal.* 78. 34, 36. and for all other works either of pietie towards God, or Charitie toward men, they are all but meerly lost unto us, if we have not saving Beliefe within us, as it was with them that took pains in helping to build *Noahs* Arke, but perished themselves at last in the floud: or as they which take paines in digging, setting, & planting seere boughes of Trees, doe but loose their

their labour and shew their follie.

3. Nay one cannot possibly doe a * good worke without this, for *without faith it is impossible to please God. Heb.* 11.6. It being a Christians chiefest instrument, as the work-man can doe no worke, if he want his principall Toole as Axe, or Hammer, &c. or if he doe any thing, it will be but a Botch, that will give no good liking: therefore this we must have, and that of Necessitie whatsoever shift we make for it, whatsoever it cost to get; or else it had been

* *viz. Formaliter.*

been better for us, if we had never been born.

Which seeing it is of such absolute necessitie, it behoves every one to make as much speed to get it as may be.

Quest. But may not one make too much haste to beleeve?

Ans. Yes, if they overrun sound Humiliation, they make more haste then good speed, but if one have been soundly humbled as was shewed CHAP. 3. then let him make as much hast as he can to beleeve; for these Reasons:

1. We

1. We cannot beleeve too soone, if we beleeve truly; we cannot make too much haste to obey God, who bids such beleeve. *Matt.* 11. 28.

2. God doth not stint us to any certaine time of continuance, in the comfortlesse condition of Humiliation, so it be found.

3. Those *Act.* 2. 37. and *Lydia*, *Act.* 16. and the Jaylor, *Act.* 16. 34. and the Eunuch, *Act.* 8. 30. and *Paul*, *Act.* 9. and many others beleeved immediately upon the proffer: yea, God himselfe preached comfort to *Adam* and

and *Eve* immediately upon their Legall Consternation.

4. One may be in danger of doing himselfe mischiefe in the *Interim*, out of horrour before some sparke of Beleeving bring light and comfort to prevent it.

5. As to delay our repenting when God bids us is a great sinne, so to deferre our Beleeving, is no lesse, if not a greater sinne.

CHAP.

Chap. 14.

How to know whether we have this saving Beliefe or no.

THe first way to know whether we have it, is duly to consider whether we be not of the number of those that have it not: Who are they?

1. Grosse ignorant ones, I meane such, who as they have not heavenly knowledge; so they desire it not, nor care to take pains for it, this is a blind Faith which cannot see to get into Heaven; *Flaming fire* is provided for such,

2 *Thes.* 1.8. if the Sun look into a dungeon it must needs be inlightned, so is Christ to the Soule.

2. Loose ones, and such as are of prophane life, who shall receive the same reward of *Vengeance* with the former in flaming fire at Christs comming, because they obey him not now, 2 *Thes.* 1.8. *Gal.* 5.21.

3. Worldlings, they are enemies to God. *Jam.* 4.4.

4. Such as are meere Civill ones, in whom the Plague-sore of sin is but stricken in, not cured, but more dangerous: they can-

cannot be saved. *Matth.* 5. 20.

5. Such as have not so much as historicall Faith, *viz.* to beleeve that God speakes true in all points: as that giving is the way to have more, *Luke* 6. 38. that we must not labour to be rich, *Prov.* 23. 4. that Godlinesse is most gainefull, 1 *Tim.* 6. 6. that nothing is to be gotten by sin, *Iob* 33. 27. that ill gotten wealth shall doe us no good, *Prov.* 10. 2. that a broken heart pleaseth God best, that to loath our selves is the way to have the Lord to love us, &c.

6. Hy-

6. Hypocrites, *Mat.* 24. 51. contenting themselves with the formes of Godlinesse, but care not for the inward power and true efficacie of it: these have but a rotten heart skinned over.

7. Such as make light of it, and thinke it is easily gotten without any great adoe; they that slight it, want it.

8. They that thinke it impossible to be got; these * Cowards are unbeleevers. *Rev.* 21. 8. who shall have part in the burning lake.

* δειλοι.

9. Slothfull ones, *Prov.* 19. 15.

19.15. that though they thinke it may be had, yet are so lazie, they will not take paines for it; remember *Mat.*25.26. thou wicked and slothfull servant.

10. Presumers, who are like dreamers, *Isai.*29.8. that have alwaies thought they had it alreadie, and therfore never went about the getting of it.

11. Such as were never rightly humbled and broken hearted for their sins; the Grace of Faith, and Grace by Faith is given to none but the humble, 1 *Pet.*5.5. *The stout-hearted are farre from righteousnesse,*

neſſe, ſaith God, *Iſa.46.12.*

12. They that content themſelves with ſome flitting motions and vaniſhing flaſhes of deſire after it ſometimes; but being quenched with the world come to nothing, as the young man, *Matth.* 19. 16.

13. Intire Familiars and Aſſociates with the ungodly; for they that give their heart to Gods enemies, give it not to him, he wants it if they have it: *David* liked not ſuch fellowſhip, *Pſal.26.5.*

14. Ambitious perſons, Chriſt ſaith, how can they

they beleeve? *Ioh.* 5.44. Here are 14. severall sorts of unbeleevers (though professing the Gospel) if you find your selfe of the number of any of these, you may easily know how it is with you for the matter of saving Faith, namely that you have it not.

Chap. 15.

Generall Notes of Triall whereby to know it.

I Hope none will be offended with me, for letting in more light into their hearts, to see themselves

ſelves the better by it. Thus then you may know whether you have this *ſaving Faith*.

1. If it hath ſomething to ſhew for that which it beleeves concerning your Salvation, that is ſome word or writing from God to prove it to you, as one that is confident of a State of Land, or ſumme of Money belonging to him, will have ſomething to ſhew for it.

2. If you be willing to prove and trie it your ſelfe, 2 *Cor.* 13. 5. and willing that any body elſe ſhould try it, yea the Lord him-

himselfe, *Psal.* 139. 23.

3. If there be a Spirituall Struggling and Conflict in you betweene the flesh and Spirit, not, that between Conscience convinced and will, as was in * *Pilate*, but that, between the part regenerate and unregenerate, as was in *Paul*, *Rom.* 7. 22, 23. which goes with an hatred of the flesh, and love of the Spirit, holding with the Spirit against the flesh, as true a Signe of our conceiving Christ by Faith, as *Rebekahs* struggling was of her Conception.

* Joh. 19. 12. & 16.

4. If it grow, 2 *Thes.* 1. 3.

as

as a living Child, or Tree is knowne from a dead one by the growing of it.

Object. I feele not a Growth and stronger Beleeving, though I much desire it.

Ans. If you grow stronger in desire, and endeavour, then it growes stronger inward and in the Root, though not to sight.

2. If it make you daily more conscionable and give you better warning of sin, as a Clock giving warning is known to goe on, though you cannot see it move forward.

5. If

5. If it gaine by Opposition, and wax stronger by Resistance (as one by often wrastling growes more expert) and holds faster to Christ, as the Travellor being assaulted by stormy weather holds his Cloake the faster to him.

6. If your End and Aime in beleeving, be (not to sin more boldly and securely, for then it's naught, but) to be able by that meanes to leave sinning, and only to please GOD in all things, then well & good.

Chap. 16.

More ſpeciall Notes whereby ſaving Beliefe may be tried, and knowne.

Diſtinctly thus; It may be known, firſt, by its * *foregoers*; and ſecondly, by its * *followers*.

* *Antecedentia.*
* *Conſequentia.*

For the firſt, if it be lawfully come by, *viz.* by good and lawfull meanes, as Gods Word and working of his Spirit, not by flattering Nature, ſelfe-conceit, &c. That Faith is but as a ſtolne thing.

2. If it be well bred, that is both by Law and Goſpel (as Chap. 3. & 4.) things

things of the right breed, are of the right kind.

3. If it were much longed for, and with difficultie obtained, as *Hannah* obtained her *Samuel.*

4. If it came by way of bargayning for Christ, as CHAP. 9. was shewed.

For the second, it may be known by its *Followers*, as a Noble man by his *Traine* and *Reteinue*; Nay, Faith may be more readily and easily knowne by the * Fruits and Effects following, then by * the Causes, and things foregoing (though this be the surer) but both togeather

* *A Posteriori.*
* *A Priori.*

do best, as life by motion, fire by heat, the Sun by its Reflection on the wall, or in the water, a Seale by the print on wax may be as verily known, as if you looke upon the things themselves: Now then besides those immediate effects of true *Beleeving*, mentioned CHAP. II. it may be discerned by divers other, in time and afterward, as thus:

1. It is a Living Faith, both because it hath Life and Operation in it *Gal.* 5. 6. (It will * worke for God and against sin) as also because it makes us alive

* *Si malè & non benè operatur mortua est.* Aug. Enchir. cap. 67.

live to God, *Rom.* 6.13.

2. It loves and desires the Word, Gods Ordinances, and holy meanes. *Psal.*84.2. because first it's begotten thereby (as a Childe or young thing beares love to the breeders) secondly, they are nourishment to it, as we being hungry love our food.

3. It makes a new Creature, purifying the heart, *Act.* 15.9. and playning the life. *Rom.* 6.4. It makes them vertuous, knowing Gods will, temperate, patient, godly, which before were contrarie. 2 *Pet.* 1.5.

they therefore that joyne not to their Faith, *vertue*, but vice; not *knowledge*, but ignorance; not *Temperance*, but intemperance; not *Patience*, but impatience; not *Godlineſſe*, but ungodlineſſe, their Faith is vaine: and they not being new Creatures, are not true Beleevers; For Chriſt will draw all thoſe his way in conformitie after him, that partake of him; as the Loadſtone will draw the iron after it that comes within the reach of its vertue.

4. It works repentance, and abandoning of ſin, for a true

a true hold of Christ, will make us let goe our hold of sinne.

Obj. There is sin in the best.

Ans. Sinne in the faithfull is like an harlot beaten out of doores, which yet lies lingring in corners and out-roomes of the house, though detested and not endured in sight; but sin in unbeleevers is like an harlot harboured and maintained in the best roomes, and delighted in.

Faith makes us grudge sinne any roome in this house of Christ, *whose house are we. Heb.3.6.* and

this is Repentance.

5. It will make one not content with thinking he hath it, but to be very desirous, and take paines to be sure and certaine he hath it. 2 *Cor.* 13. 5.

6. It will worke selfe-deniall in us; because we have given our selves away to Christ now, (as the wife to her husband,) *Rom.* 7. 4. 1 *Pet.* 4. 2, 3. Selfe-deniall. First, in regard of God, for having, doing, suffering as he will, and not as we would our selves; so *Christ, Not as I will, but as thou wilt.* Matt. 26. 39. Secondly, in regard

gard of our neighbour (in and for God) *Rom.* 15. 2. in * forgiving, forbearing, not doing them the least wrong, to doe our selves the greatest benefit, seeking and heartily desiring their good, as if it were our own, 1 *Cor.* 13. 5. well requiting, though they ill-deserving.

* Col. 3. 13.

7. A true Touch of Christ by Faith will draw vertue from him as *Luk.* 8. 46. *Matt.* 14. 36. as to the health of their Bodies, so will it for the Soul much more; and for the working of a Cure thereon, it drawes from Christ

the vertue of Holineſſe; and the cloſer we ſtick to him, the more ſhall we draw from him, as a plaiſter, the cloſer it ſticks, the more it drawes.

8. It makes us complaine of much want in our Faith, and weakneſſe in our Beleeving, out of a ſenſe of unbeliefe in us, as a burden to us, as *Mark* 9.24. *Lord help my unbeliefe*.

9. It deſires more and more earneſtly the Favour of God, and ſtill better Aſſurance of it, and therefore will make us:

1. Not to favour our ſelves

ſelves ſo much in ſinne, which ſtands not with Gods Favour.

2. Not to be contented in any proſperitie without it.

10. To long more after the Sweetneſſe of Chriſt, as Lovers that are agreed and contracted, long for the Marriage day, and the perfecting of their loves: and as a Child that hath once taſted the ſweetneſſe of the bigg, hunts more earneſtly after it. Faith longs therfore for Chriſts comming. 2 *Cor.* 5. 28. *Cant.* 8. 14. *Rev.* 22. 20.

11. It expels worldlineſſe

neſſe (from ruling in us) 1 *Ioh.*5.4.with 2.16. *Heb.* 11.26. So as a true Beleever cannot be a worldling (that is, to love worldly things more then Grace and Godlineſſe) no more then he can be a *Iudas*; becauſe Faith findes All-ſufficiencie in Chriſt; as *Iacob* for his *Ioſeph*, *Gen.* 45.28. ſo the true Beleever for his *Ieſus*; he can be content to want all, ſo he have him.

12. It excludes boaſting of our gifts, good parts, good deeds; *Rom.* 3.27. For firſt, the more we perceive Gods mercie and

and love to us; the more his Excellency and bountifulneſſe appeares, which will make us adore and reverence him in the more humilitie, as a great perſonage, the better he is knowne, the more he is honoured. Secondly, the more we comprehend his mercie and Favour, the more we apprehend our miſerie, ſtanding in need thereof; which will make us the more humble.

13. It workes in us inward Spirituall Life, now Chriſt liveth in us, *Gal.* 2. 20. and we in him, which may be knowne (as

(as the naturall life.)

1. By the * working of the heart, panting after God, *Psal.* 42.1. and by beating of the pulses in our regular motions of constant endeavours, and Holy Obedience, *Psal.* 50. 23.

2. By the Operation of the Senses, *Discerning good and evill* (effectually) *Heb.*5.14.

3. By breathing a spirituall and a sweet breath of Grace. *Eccl.* 10. 12. *Col.* 4. 6.

4. By the motion of hand and foot, which move to God and for God in all holy

* *Palpitatio cordis.*

holy Actions, contrary to the wicked mans ſpeaking with his feet, and inſtructing with his fingers, *Prov.6.13.*

14. It cannot abide, but driveth out Hypocriſie (which ſerves not God for love, but for by-ends) for hypocriſie is all in feigning, but Faith is unfained, 2 *Tim.*1.5. as contrarie as light and darkneſſe.

15. It will not let us make haſte, to uſe ill, or forbidden meanes to help our ſelves, *Iſai.*28.16. *Pſa.* 40. 1. as it kept *David* from killing of *Saul*, to haſten

haſten into the Throne; for, beleeving in God will not make us goe away from God; as to haſten by evill meanes is to run away from him, and we muſt be faine to come backe againe by Repentance.

16. True beleeving obtaines what it beleeves, *viz.* things for preſent, in preſent, *Mat.* 8.13. Things to come, in their due time, *Matth.* 21.22. ſo the benefits of Chriſt, as deliverance from the raigning power of ſinne, *Rom.* 6.14. Sanctification and Grace (as well as Salvation) dependance

pendance on God, ſufficiencie in him, patience, contentedneſs, &c. which if it obtaine it's true, elſe falſe; for how ſhalt thou thinke thy beleeving thy Salvation ſhall bring thee that, when as thy beleeving thy Sanctification doth not bring thee this? nay, no more the one then the other, as the one is falſe, ſo is the other; how ſhall thy Faith prove true for another world, when it proves falſe in this? But if thy beleeving thy Sanctificatiõ brings thee this, thẽ as certainly thy beleeving thy Salvation ſhall obtain that. CHAP.

Chap. 17.

The Degrees of ſaving Beliefe.

THere is a weake beleeving and a ſtrong, Examples many in Scripture of both, & 1 *Ioh.* 2. 13. *Children and ſtrong men.* Weake

1. In regard of knowledge, for the Faith that ſees but dimly, beleeves but weakly in compariſon.

2. In regard of Application, apprehending weakly, as a palſie hand, that receives a gift, but with much ſhaking.

There

There is alſo weak beleeving,

1. In thoſe that were never yet ſtrong as a Child, that after becomes a man.

2. Sometimes in thoſe that have been ſtrong, but now fallen weake, as a ſtrong man weakned by ſome ſore ſickneſs; ſo *David*, *Pſal.* 27. &c. with *Pſa.* 22. 14. and ſo *Peter*.

Strong Faith, ſome; but in regard of that which is weake, for elſe there is ſome want and weakneſſe in the ſtrongeſt Faith, ſomething *lacking*, 1 Theſ. 3. 10. with *Chap.* 1. 7, 8.

Things

Things common to both, these are

1. Sight and Sense of our sins driving us out of our selves.

2. High-pricing of Christ, and hungring after him, even whole Christ.

3. Earnest prayer, daily.

4. Use of good meanes out of good affection thereto.

5. Discerning and lamenting some unbeliefe in us, with desire of strengthening: It is neither weak nor strong, nor any true beleeving at all, that wants these things.

The

The difference between them is, weak Faith is,

1. More troubled with quaking fears and doubtings.

2. Sooner damped and discouraged when it is checked.

3. Relyes more on seeing and feeling, as it was with * *Thomas*. * Joh. 20. 25.

4. Hath lesse Experience, as it was with *Samuel* at first.

5. Is in more danger of sinning, and so of sorrow, and is put more to its shifts.

Strong Beliefe 1. Hath Knowne it selfe in former times

times very weake and much weaker then now: as 1 *Cor.*13.11.

2. Is fuller of Courage for God, as was *Nehemiah Chap.*6.11.

3. More constant in the holy course, as * *David* being mocked by *Michal.*

* 2 Sam. 6.22.

4. Hath a more undaunted apprehension of death, as *Paul, Act.*21.13.

5. It makes one of strength and abilitie to beget other Christians, as a man growne.

If thy Faith be weake:

1. Slight it not, for Good-will from God is in it, (a small gift of a very

ry friend must not be slighted) yea, a blessing is in it.

2. Be thankfull and acknowledge it, it's the way to have more, and as small as it is, it is more then thou canst be thankfull enough for.

3. Rest not in it, but get more, as one that hath weak diet, defence against danger, evidence for land, resteth not satisfied, but labours to be better provided.

Object. Weak Beleeving will save me, if it be true.

Ans. True; but with more difficultie and dis-

comfort,

comfort, as a crazie, or leaking veſſell, that with much adoe makes ſhift to get to ſhore, and that is all; but what feare and diſheartment in the meane time?

If thy Faith be ſtrong,

1. Be not high-minded, but more humble, for thou art the more indebted to God, and the ſtrongeſt may take a fall, and become weak as a Child; as a luſtie man with a bruiſe by a Fall, may goe halting to his grave.

2. Deſpiſe not weake Beleevers, but beare with them, yea, beare them in your

your armes. *Rom.* 15. 1. uſe them tenderly, as men do with their weaker lambs, bring them home, and lap them up: and as a ſtrong man doth not ſcorne a little child, or kick it up and downe, becauſe its a weak thing; but dandles it in his lap.

Chap. 18.

What we muſt doe with ſaving Beliefe, when we have it.

WE muſt be very carefull to uſe it well, when we have gotten it, and that thus:

1. Setting great ſtore by it, not to blow it away at every word, nor pawne it for every Trifle, as it is too uſuall a Cuſtome.

2. Be very charie of it, not to wrong it in any kind; as Parents are tender and doile of their only Darling.

3. Allow it good keeping, as an husband that hath all his meanes by his wife, will be carefull of her, and keepe her well: We muſt keep it as our life.

Queſt. How muſt Faith be well kept?

Anſ. Thus:

1. It

1. It muſt be fed with holy meanes, Word and Sacraments, for as the body, if it want food awhile, growes weake and faint, ſo ſurely will Faith, if it want its ſpirituall Feeding: yea, it muſt be fed with the Word of God every day, ſpecially, that proviſion we made at Gods Market in his publike Ordinance the laſt time, which we muſt by daily meditation and practiſe feed on, till new Supply come, hereby our *Soule ſhall be ſatisfied as with marrow and fatneſſe,* Pſal. 63. 5.

More principally our Faith must be fed with the Promises, and that every day; for which purpose, we must get a good stock and store of Promises, both concerning temporall things, and this present life; as also spirituall and eternall life, as the Book of God, like a rich Treasure, is full of both sorts.

These I counsell every good Christian to cull out and get by heart, as he meets with them, to stand him in stead upon every Occasion; that he may be able to bring forth a speciall

ciall Promiſe to comfort his heart, and cheere his Faith, at all times, whatſoever Occaſion happen; Oh, that more would be perſwaded hereto, thus to doe; they that have done ſo, have found by Experience how good it is, and that a Promiſe ſometimes hath been better to them then all their Friends. Make a beginning then, get ſome principall Promiſes by heart, & though your ſtocke be ſmall to begin with, yet increaſe it, by gathering and adding ſtill more to it, and ſo make uſe of any Promiſe,

as each Occaſion ſhall require, you ſhall finde it a very great maintainer of Faith, and to keepe it in excellent thriving caſe; Trie, and you will ſay ſo.

2. Joyne good works to your Faith, they that *beleeve in God muſt be carefull to maintain good works. Tit.* 3.8. Theſe ſtrengthen Faith; as Children begotten and brought up by their parents at length are able to defend and maintaine them, and become a ſtay unto them.

3. Experience is a great helpe to Faiths good keeping, as *Davids* Lion and Beare

Beare stood his Faith in great stead, when he had to doe with *Goliah*: Make use of your former Experience you have had of Gods dealing with you. *Psal.* 77. 5, 6.

4. Examples of others that have beleeved, and how well they have sped, must be much thought on, *Our fathers trusted in thee*, (saith *David*) *and thou deliveredst them. Psal.* 22. 4, 5.

Yea, the weak Beleeving of some, and how they have overcome, it may hearten us much this way; One saith, THOMAS

Plus mihi profuit dubitatio Thomæ quàm credulitas Mariæ. Gre. Mag.

his doubting hath done me more good then MARIES *ready beleeving.*

5. Keepe a good Conſcience, which is a great nouriſher of Faith, and Nurſe unto it. 1 *Tim.* 1. 19.

CHAP. 19.

What we muſt doe when it is wanting, and more of it deſired: with Exhortation to all.

1. LET every one for himſelfe apply himſelfe unto the meanes and manner of working thereof, ſhewed in the beginning of this Treatiſe with

with a yeeldable heart: especially attend upon Gods Ordinance the Ministery of the Word.

1. Acknowledge Gods * Ministers his Instruments for it, yea being well perswaded, they are the parties God hath appointed (especially your owne faithfull Pastour) purposely to work Faith, or more of it in you.

2. Acquaint them how it is with you for beleeving, as *Act.* 8. 37.

3. Put your selfe into their hands, to be ordered by them (having more skill then your selfe) concerning

* 1 Cor. 3. 4.

1 Cor. 16. 16.

cerning your Beleeving, and how to doe therein; as a ſick patient puts himſelfe into his Phyſicians hands for his body.

And thus lye waiting at the poole of Bethesda for the ſtirring of the water by divine power.

2. Let every one endevour the bringing of others alſo to beleeve. *Ioh.* 4. 29. and Joy therein, *Act.* 15. 3. We account it a good and bleſſed worke to helpe one into this, though a miſerable ſinfull world, and therefore every one thinkes himſelfe beholding to the Mid-

Midwife; how much better work is it, to help one into that other most happie and blessed world by beleeving?

To conclude; let my Counsell be acceptable to three sorts of people.

1. To those that were never humbled; Consider if your breath were but gone, you were in Hell; Be content therefore to suffer the paine of a broken heart (and to be cut to the heart, as *Act.* 2. 37. now) rather then torment in hell for ever: as we see some are perswaded to

to be cut for the Stone, or searched of a wound, which else will cost them their life, and will not you be perswaded to endure this for your Soule?

2. To those that are, or have been rightly humbled I say; to beleeve is to betake our selves to a safe place, as the usuall *Chasah. * *Hebrew* word signifies, and as *David* did, *Psal.* 57.1. Therefore fly with all speed to Christ, as the Citie of Refuge, to get into him. For if death, the Avenger of bloud overtake you first, you are undone for ever. And know

that when the distressed Soule, seeing its selfe pursued with sinne and spirituall dangers, feares and flies out of its selfe to Christ, desiring to be sheltered under him, it is sure and safe.

Object. But will not he refuse it?

Ans. No. *Ioh.6.37. Psal.* 9.9, 10. figured by the Citie of Refuge, to which the man-slayer flying for safetie, could not be kept out.

2 *Object.* May not an Hypocrite do so much?

Ans. No: he onely dreames of comming to Christ,

Christ, but doth not so indeed; or else makes some flourish of comming, but comes not home to Christ.

3. To those that beleeve in truth; I say, *Cast not away your confidence, which hath great recompence of reward. Heb.* 10.35. Holy Confidence is like a Garment which the Soule wraps it selfe in; the flesh and world goe about subtilly to steale it from us, but the devill with his terrible blasts of Temptation, do make us let goe, or loosen our hold at least: but God bids

bids us hold fast, for else the poore Soule will be naked and destitute Hold fast therefore what you have. *Rev.* 3.11. Goe on in this your Strength, you Saints of God; and the Lord be with you, and send you good speed to Heaven.

FINIS.